

THE MODERN CHURCHMAN

A Magazine to maintain the cause of
TRUTH, FREEDOM, and COMPREHENSIVENESS
in the Church of England.

EDITOR: REV. H. D. A. MAJOR, B.D.

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All literary contributions and books for review should be addressed to:—The Rev. H. D. A. MAJOR, B.D., Ripon Hall, Oxford.

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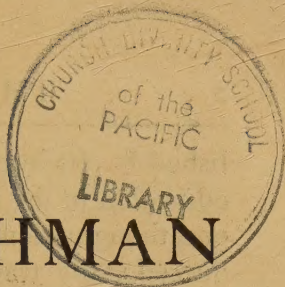
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THE MODERN CHURCHMAN



By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus*.

A State without the means of change is without the means of its conservation.—*Edmund Burke*.

No. 1.

APRIL, 1920.

VOL. X.

SIGNS OF THE TIMES

Losses to Liberal Churchmanship

With this number the *Modern Churchman* enters on the tenth year of its existence. While the ideas for which it stands are gaining ground rapidly on all sides, we regret to have to record that our cause has suffered heavy loss by the recent deaths of Mrs. Humphry Ward, Lord Russell of Liverpool, and the Bishop of Carlisle. Of the two former we publish biographical articles in this issue, written by those who knew them personally. The Bishop of Carlisle, although not a member of the Churchmen's Union, preached the sermon at its corporate celebration of the Holy Communion, and was, as our readers are aware, a contributor to the *Modern Churchman*. An able administrator, an eloquent preacher, a clear-headed ecclesiastical statesman, a man of wide sympathies and genuine piety, it will be no easy matter to secure a worthy successor to him in the see of Carlisle. Dr. Diggle said many things happily, but perhaps none more happily than this :—

‘The more complex the Creed, the more it obscures the Christ.’

The Old Testament for Teachers

A book dedicated to teachers, ‘on whom lies the great responsibility of safeguarding the faith of our children,’ with a foreword by the Dean of Westminster commending it for its constructive and useful character, has just been pub-

lished.* Its author, Mr. Basil Redlich, is director of religious education in the diocese of Wakefield. As we read it, perhaps one thought dominates all others: O Colenso, thou hast conquered: thy travail has received its full reward.

The author's view of the Old Testament is summarized in the following paragraph:

God gave Israel a special revelation; this does not mean that He gave Israel a collection of books. Revelation and the Bible are not synonymous; they are related as the picture is to the frame or as the diamond is to its setting. This Revelation was progressive; it was natural rather than supernatural; it was a revelation of God's gracious purpose for mankind (p. 73).

The author's view of the miraculous element in the Old Testament may be gathered from the following sentences:

Each miracle has to be judged independently, and in so doing its relation to its source, which is to be taken as a whole, has to be considered. Our conclusion is that the O.T. miracles are not miracles as generally understood, that they are described for us in words which cannot be accepted as true, that they enshrine for us certain historical facts which can be accepted, that care has to be taken to distinguish between the facts and the language in which they are represented (p. 175).

The author's advice to teachers of the Old Testament is particularly valuable.

Nothing taught to young children should be undone in more advanced childhood.

Care should be taken not to let children get the idea that God is cruel, vindictive, and merciless.

Be frank with children. If there are two narratives of the same incident teach them both.

Grasp first the spiritual and moral aim of the story. To a Jew the aim of a story was everything, whilst the story itself was of secondary value; an English child prefers the story.

The nearer the writers are to the incidents they describe, the more reliable are their records. The following is a summary in general terms of the reliability of the stories:

The early narratives of Genesis—names and incidents are both unhistorical.

The Patriarchal narratives—names partly historical, and the incidents have some foundation of fact which it is not always easy to discover.

Moses to the Judges—names true in the main, and the incidents have a basis of fact which is fairly easily traceable.

Samuel and Kings—names and incidents generally true, for some sources are unreliable.

The Prophets, Ezra and Nehemiah, almost wholly reliable.

It will be noticed that the easiest stories to teach young children are those of the two last groups mentioned.

* *An Introduction to Old Testament Study for Teachers and Students.* By E. Basil Redlich. (Macmillans, 6/- net, 1920.)

With Seniors, care should be taken to give the true history first, and then to shew from the Bible itself how it is represented by the writers. Teachers should discuss ancient and modern ideas of God, morality, religion, and modes of expression; they should face the facts, lest the senior scholars should leave school under the impression that the teachers were afraid and unable to explain the problems of the O.T. (p. 245).

That this book has been written by a practical Church official, and is commended by a deeply reverent bishop for teachers in elementary schools, indicates that whatever the attitude of the Church authorities has been in the past towards critical biblical studies, it is now rapidly changing to one of understanding, sympathy and encouragement.

To any teacher who wishes to know what literary and historical criticism have really done for the Old Testament, we can heartily recommend this significant, courageous, and well arranged volume. Of course, much of such a book must necessarily consist of hard, and, in some cases, not particularly attractive facts. It is not a deep well of religious experience and moral feeling, but an *apparatus paedagogicus*, and should be used for that purpose. The witty and pious Fuller wrote :

‘ If any man will not feed on the good meat of the Word, let him not marvel if he be choked with its dry bones.’

This excellent volume carefully extracts and collects the dry bones from the Old Testament, and treats them by means of a process which renders them incapable of choking the youngest student.

A Powerful Plea for Christian Freedom

The Hulsean Lectures (1918—19) delivered by the Rev. Francis Hutchinson, until recently one of the Council of the Churchmen’s Union, have just been published.* Their theme and title is *Christian Freedom*.

Mr. Hutchinson, like all Liberal Churchmen, feels that the question of Christian freedom is one of overwhelming importance at the present time. There the traditionalist churchman begs to differ: for him the important matters are definite dogmatic teaching, sacramental practices, traditional organization, ecclesiastical discipline, financial reform. Christian freedom seems to him to be a vague and valueless thing—the idol of

* Macmillans, 5/- net (1920).

heretics and schismatics, but the enemy of orthodoxy and Church order. The traditionalist cannot realise that freedom is for Christ's religion what a congenial climate is for a plant—something which is absolutely indispensable. Christ's religion is not the religion of a book nor the religion of an institution but the religion of the Spirit, and as St. Paul wrote: 'Where the Spirit of the Lord is there is liberty,' and conversely where liberty is not, there the Spirit of the Lord cannot dwell. In that fact lies the secret of the Church's waning influence in our modern democratic communities. This is a hard saying; but when our Church authorities have the insight to perceive its truth and the courage to act upon it, the Church will begin once again to exert a powerful influence over the minds and consciences of Englishmen.

Mr. Hutchinson pleads vigorously against doctrinal subscription and all dogmatic tests. He is of opinion that adherence to a dogmatic formulary, whether it be the Apostles' Creed or the Thirty-nine Articles, ought not to be required of Christian teachers or believers. All that ought to be demanded is the affirmation of Christian discipleship.

The issue is of urgent importance. Unless the English Church definitely grants freedom of thought and freedom of expression in these matters, our best educated and most thoughtful Englishmen, as too often alas (in the past, will decline to seek Holy Orders, and the more sensitive Modernist clergy will withdraw from the pastoral life. It is perhaps not altogether without significance that Mr. Hutchinson himself, until lately in charge of an important Lancashire parish, has resigned it in order to assume the direction of University Extension work at Oxford.

The problem is capable of a twofold solution. Doctrinal freedom may be granted by allowing absolute freedom of interpretation of the credal formularies, or by the removal of them from the Church services. There is a *tertium quid* to re-write them, but the difficulties in the way of this solution seem to render it impracticable. Most Liberal Churchmen have been disposed to feel that the first is the better solution. They do not wish to abolish the creeds—they are most important historic documents—they only wish to be allowed reverent free-

dom in the use of them. They feel towards them somewhat in the way in which a certain philosopher felt towards the National Church :

‘ O pull not down her minster towers,
Which are so beautifully, wondrously wrought,
Perchance I may return with others there,
When I have purged my thought.’

But if modern Churchmen are not to be allowed honourably and freely to give the creeds the ‘symbolic’ interpretation of Canon Glazebrook, or perhaps even better, the ‘theological’ interpretation of Professor Bethune-Baker, then they must follow the lead of Mr. Hutchinson and labour for the abolition of all credal tests. The solution to be chosen will depend upon the attitude and policy of the traditional Church party and the decision of the bishops. We have not attempted to review here Mr. Hutchinson’s Hulsean Lectures. We simply wish to draw attention to their profound significance and importance at the present time. We hope that every bishop attending the Lambeth Conference will read, mark, learn, and inwardly digest them. While not a few recent volumes have dealt with Christian freedom, there is not one which is such a happy combination of conciseness, clearness, courage, Christian restraint, and wealth of literary and historic allusion as this latest version of the Epistle to the Galatians.

Christian Freedom and the Lambeth Conference

Christian Freedom has had a chequered history. Christ having died for it, the apostolic age witnessed the first great conflict on its behalf within the Christian Church. Christian Freedom triumphed temporarily under St. Paul, but largely owing to the follies of Gnostics and Montanists was vanquished and fettered in the age of Cyprian and that of the General Councils. The age of the Renaissance and Reformation witnessed the renewal of the conflict on a vast scale. Again there was a temporary triumph for Christian Freedom, but it was again overcome, owing this time to the strength given to the Papal Counter-Reformation by Protestant antinomianism, intolerance and sectarianism. During the last seventy years our Judaizers and their opponents have been gathering their forces

for another historic conflict. A number of preliminary skirmishes have been fought—we need not name them here—and now the armies of Christian Freedom and of ecclesiastical tyranny are confronting each other for a third historic encounter. The banners of St. Stephen and St. Paul are borne by one army, that of St. Peter by the other. The coming Lambeth Conference, earnestly as some of its leaders may desire it, cannot avoid being the battle-field of one of the most significant encounters in this long-drawn conflict. The Mansfield Conference and similar gatherings have raised in practical and urgent fashion the question of Christian institutional and ritual freedom; a large body of Christian scholars and thinkers have raised in numerous volumes and papers the issue of Christian doctrinal and dogmatic freedom. The serious question is on which side are the bulk of the Bishops of the Lambeth Conference going to stand. We know already where certain small minorities will stand, but will the majority strive to evade the issue, and offering up the prayer, 'Give peace in our time, O Lord,' when they mean, 'Give us a peace, O Lord, which we have not the courage to secure by bravely facing our problems and by solving them in the Spirit of Christ,' give occasion once again to the jibe—*Episcopi Anglicani semper pavidī?*

Christian Unity and American Idealism

The Preliminary Commission of the World Conference of Faith and Order have just issued the following bulletin:—

The Spirit of God is moving over the chaos of the divisions of Christians; and slowly, but surely, the world is coming to see, first, that only by universal obedience to Christ's new Commandment of Love is there any hope for the future of civilization and for enduring peace and righteousness, international, industrial or social. Next that only the visible unity of Christians can convert the world to Christ and so establish that new Commandment. Then that only through fervent and regular prayer can Christians obtain grace to surrender their wills to God's, that His Will for unity may be achieved, and Christ, the one Way, the one Truth, the one Life, be all in all. Lastly, it has become clear that if Christians be truly filled with Christ's Love, they will seek unity through conference, not controversy, for in conference they can understand and appreciate one another and so help one another to a more complete comprehension of infinite Truth.

So the World Conference on the Faith and Order of the Church of Christ seems now assured, and a preliminary meeting to discuss how best to proceed further, and perhaps to fix the date and place of the World

Conference itself, will be held, God willing, at Geneva, Switzerland, August 12 (western calendar), 1920. All the great family groups, save one, of the Churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth, and of almost every race and every tongue.

The Commission of the American Episcopal Church is deeply grateful to God, Who has permitted it thus to accomplish its function of securing the co-operation of the Churches of the world in this great effort to prepare the way for that visible unity of Christians which will set free the power of the Gospel of man's redemption. That Commission has frequently urged the paramount need of prayer. It now repeats that request and especially begs that all the Christian world will make the next Feast of Pentecost, or Whitsunday, May 23 (western calendar), a special day of earnest prayer that God the Holy Spirit will preside over the meeting at Geneva, and guide the diversity of race and tongue, of modes of worship, of credal statements, toward visible harmony in the one Faith they all share in common in the one Lord.

This movement for a World Conference, with which we have the deepest sympathy, originated in the United States of America, a country becoming rapidly associated in the minds of many Europeans with grandiose schemes and idealistic oratory, but lacking in those necessary qualities of fortitude and self-sacrifice on which all great achievement rests.

We can only hope that the result of the Conference will be commensurate with the idealism of its promoters. Certain it is that if the great bulk of English-speaking Christians cannot compose their differences and heal their divisions within the next few years, the ideal of the visible unity of Christ's Church will be abandoned until as the result of a better understanding of Christ's spirit and Christ's Gospel the *teraphim* and *asherim*, the *bamoth* and *mazzeboth* of the Christian Church, are deserted for the prophetic ideal which sees the Christian Religion in the Christian character and Christian conduct of human beings and not in any so-called Christian institutions.

Unitarian Endeavours

Although many Churchmen decline to regard Unitarians as Christians, those who know the lives and writings of Unitarians will shudder at such a lack of Christian charity. The *Inquirer*, their official organ, publishes in its issue of April 3rd some extracts from a recent Open Letter signed by the President and officers of the British and Foreign Association, and issued on behalf of their literature.

The first three extracts run as follows :—

‘The war has greatly changed many things; but human nature has not altered very much; and Religion, in the truest and best sense, is unchanged; but materialism has gathered strength, and the forces of righteousness are often weak.’

‘We are of those who hold that until the minds and hearts of men are deeply moved by the truth and love of Religion, there can be no abiding peace or happiness in the world.’

‘By Religion we mean Christianity; and by Christianity we mean the Religion of Jesus interpreted in terms of modern thought, and applied here and now to the life of men and of nations.’

These declarations will receive the hearty concurrence of all liberal Churchmen. Unfortunately after these comprehensive and unifying statements, we have in the subsequent extracts such phrases as these: ‘We are Unitarians’; ‘our Unitarian literature’; ‘we should like to advertise our Unitarian religion.’ These breathe a less attractive sectarian note.

Curteis, in his admirable Bampton Lectures,* recently republished, tells his readers—‘what many thoughtful Unitarians themselves allege—that this name “Unitarian” is entirely misleading’ (p. 300). Dr. Martineau, perhaps the most intellectual member of that intellectual body, speaks of ‘*us* who profess ourselves Christians and only Christians.’

Curteis selects as the leading note of the Unitarians their defence of intellectual freedom within Christ’s Church, and their policy of abolishing all engagements which may fetter the free teaching of the clergy. In these two things we are one with the Unitarians, but when they profess themselves to be Unitarians in distinction from their fellow Christians, we are no longer with them, and we venture to think that those of their body who emphasize this distinction—one which, owing to the trend of modern theological studies, has lost much of its old significance—are helping to prejudice themselves and their ideals in the eyes of their fellow-Christians.

We as Trinitarians hold that the Trinitarian doctrine of the Godhead preserves religious values which the Unitarian doctrine has lost, but we look forward to a time when the positive elements in both Trinitarian and Unitarian teaching will be merged in a higher synthesis, and we believe that certain leading Unitarians do the same.

* *Dissent in its relation to the Church of England.* By G. H. Curteis. (Macmillans, price 7/6 net).

In this connection, we should wish to draw attention to the announcement that The Liberal Christian League, whose President is Dr. Estlin Carpenter, is holding an open conference on 'The Spiritual Essentials of the Kingdom of God on Earth,' in Pembroke Chapel, Liverpool, on May 13th, in the afternoon and evening.

Four-and-Twenty Protestants

We regret to observe that twenty-four clergymen of the Evangelical city of Bradford, some of them, so a vigorous correspondent in the *Yorkshire Post* asserts, 'ex-Dissenting ministers,' have sent a memorial to Dr. Perowne, the newly-elected bishop of the youngest English see, protesting against the Mansfield Conference resolutions which he signed.

The memorialists 'strongly re-affirm' their 'belief in the teaching of the Preface of the English Ordinal,' and object to the proposal to admit Nonconformists to Church of England pulpits and to the Holy Communion in the English Church.

The *Yorkshire Observer* of April 5th in its 'Church Notes' stigmatizes the protest as 'ill-timed and unnecessary,' and accuses the signatories of attempting to 'queer the pitch' at the very beginning of Dr. Perowne's innings. We hope that an indignant laity will seize the opportunity to give whole-hearted moral and material support to their new Bishop as an indication of their sympathy with his large-hearted and far-sighted action.

Religion in the Schools

The pronouncement by the Minister of Education in the *Times* of March 29th has once again turned attention to 'the religious question' in the elementary schools. Some will regard Mr. Fisher's proposal as a device to abolish all denominational schools and at the same time to establish denominational religious education in all the elementary schools of the country. Others will regard it as primarily intended to provide a better system of religious education for the children, and at the same time to relieve from any possible disabilities teachers who for conscientious reasons cannot take part in the work of religious instruction. Mr. Fisher's proposal

ought certainly to attract the bureaucratic mind by suggesting the substitution of a single system of control for the existing dualism; and it ought also to appeal to those who desire to see religion form an integral part of national education. Unfortunately the bureaucrats are for the most part not educationists, nor the educationists believers in bureaucratic methods. If religion can be strangled by ecclesiastical systematizers, so the official's devotion to symmetry and routine tends to substitute a ruthless uniformity for variety and originality, experiment and many-sidedness in elementary education.

Both the educationist's and the bureaucrat's methods are needful in a national system of education, but each in their own sphere. The bureaucrat should be supreme in the administrative sphere; the educationist in the actual work of education. It seems to us that Mr. Fisher's proposal is in harmony with this ideal. A single system of administration and control in the case of schools and teachers must be beneficial, but a many-sided system of religious education must also be beneficial.

In this matter Churchmen, or rather let us say, Christian and patriotic Englishmen, are concerned, so it seems to us, with only two things, first that Christian principles and practices should form as far as possible an integral part of the national system of elementary education; and secondly, that the teachers of religion should be as well trained as possible for their very difficult and responsible task.

Mr. Fisher believes, we are glad to observe, that the nation would not welcome a secularist solution of the religious question. All Liberal Churchmen would certainly regard such a solution as disastrous. Where purely secularist systems of national education have been attempted in our Dominions the results have proved far from encouraging, and their least satisfactory results are not on the surface. Whether a secularist system of national education is to be preferred to a religious one which is also sectarian and obscurantist is not easy to decide. What our Church authorities have to see to is that the nation is not called upon in the near future to make such a decision. The officers of our Church Training Colleges, the inspectors of religious education, and the clergy generally, have

a serious responsibility in this matter. If ever our national system of elementary education becomes secularist, they only will be to blame.

Divorce Reform

Our divorce laws have long been in need of reforms, and Lord Buckmaster's Matrimonial Causes Bill seems likely to secure them. The Bill incorporates all the recommendations of the Royal Commission on Divorce. This perhaps is a matter for congratulation rather than of surprise, when we recall the solid and serious character of the Report of the commissioners. Unfortunately, Lord Buckmaster's Bill goes beyond the recommendations of the commissioners, which were far from being unduly conservative.

It is extremely significant that the eloquent speeches of the two Archbishops failed to prevent the Bill passing its second reading in the Lords by a two to one majority. We fear that the prolonged and prejudiced opposition of the Church authorities to the Deceased Wife's Sister's Bill has done much to lower the public's estimate of the worth of the Church's judgment in matrimonial matters. The Church seems to them to be so hopelessly conservative that there is nothing for them to do but to ignore it.

It is clear that Churchmen will have in the near future to reconcile themselves to two standards of marriage and divorce in this country; one being in harmony with the law of the State, the other with the law of the Church. To uphold the Christian ideal of marriage both by precept and example will be the function of the Church; to approximate to that ideal as far as the existing conditions seem to permit will be function of the State.

We hope that in the interests of morality the Church will never under any circumstances permit the faithless and perjured partner of a first marriage to take again at the altar those vows which he or she is known to have flagrantly broken. The State for good reasons may allow such persons to marry again, it may be even the partner of their guilt, but the Church stultifies itself as a moral force if it gives its blessing to such a union.

MRS. HUMPHRY WARD

THE forces in English life which make for Reason have suffered a notable loss in Mrs. Humphry Ward. The word Victorian has been applied to her. As a time-epithet it may pass; though some of her best work was done since the great Queen's death. But the connotation 'out of date' is misplaced in connection with her. Sanity and reasonableness are of no one period. These qualities ran through her work and gave her outlook over life its perspective. She was never a partisan. A Liberal in the best sense of the word, she distrusted Liberal programmes; a feminist, she opposed women's suffrage—a position which has, indeed, rather been rushed than surrendered; an independent thinker in religion, she found herself in later life a convinced supporter of a comprehensive National Church. The criticism of Socialism in *Marcella*, is a key to much of her mind:

'Socialism seems to me, like all other interesting things, destined to help something else. Christianity begins with the poor and the division of goods—it becomes the great bulwark of property and the feudal State. The Crusaders—they set out to recover the tomb of the Lord; what they did was to increase trade and knowledge. And so with Socialism. It talks of a new order; what it *will* do is to make the old sound.'¹

This is at once just and acute. But, if it be so, is not even Socialism 'justified of its children'? Strife is the father of all things; and the Many are moments in the One.

There is a curious absence of sympathy with *political* Liberalism in her writings. It was a saying of Mark Pattison's that Liberalism is not always on the side of the Liberal party. Mrs. Ward seems to have been under the impression that it never was so. Wharton and Marsham are typical. Tressady's conclusion is, 'Government to the competent, *not* to the many'; and it is one for which there is much to be said. The contrast between the old and the new Liberalism is, indeed, marked; there is much in our modern democracies to repel persons of education; their lack of principle and of dignity; their crude

¹ *Marcella*, Vol. II, p. 114.

emotionalism; their ignorance and greed. Their versatility may be admitted: the picture of the lawyer-politician in the *Theaetetus*, pointed as it was in the Athens of Plato, is double-edged in the England of to-day.² The contention of the non-party politician that social and economic questions at least shall be treated on non-party lines is, in itself, so reasonable as to disarm opposition. But, to judge from recent experience, such treatment presupposes a community on a higher mental and moral level than that in which we find ourselves:

‘When I see in any of these detached gentlemen of our times the angelic purity, power, and beneficence, I shall admit them (says Burke) to be angels. In the meantime we are born only to be men.’³

He would not, we may believe, have taken as his watchword, ‘Men, not measures’; but he had learned to distrust its opposite, ‘Measures, not men.’ Such phrases are too general to be safe guides to action. ‘There are our Vandals!’ said a philosopher of the modern proletariat: mob-law and Labour tyranny are dangers against which society does well to guard. The worst evils, however, of both may be incurred under a Government dependent for its existence on the unstable equilibrium or disparate interests and conflicting factions. The pressure of finance and the acquisitiveness of the *entrepreneur* are as formidable a menace to the community as the rapacity and the economic heresies of the Trade Unions. And they are less open to humanity, more insidious, more difficult to control. Property, indeed, means self-realization; and the policy of sops to Cerberus provokes the contempt even of the gorged monster. While

‘The abuse of property is no more just ground for a crusade which logically aims at doing away with it than the abuse of any other human powers or instincts would make it reasonable to try and do away with—say—love or religion.’⁴

But the only sufficient reason for the permanence of a social order is economic and utilitarian, not ethical or metaphysical: the belief *i.e.* not that it is faultless—no human institution is faultless—but that, on the whole, it works more successfully for the good of the community than any by which it could be

² 173 A.

³ *Thoughts on the Cause of the Present Discontents.*

⁴ *Marcella*, Vol. II, p. 175.

replaced. If this belief were undermined, our world would not last a week. And the question with regard to reconstruction in general and in particular, is not, 'Is it revolutionary?' but 'Is it on the lines of the human movement?' The most complete, because the most inevitable, revolutions are those which are brought about by this movement, and are in the nature of things.

Mrs. Ward had an intense conviction of the unity of this human movement. It is unbroken. It does not, and cannot break away from its past: it grows out of it, and takes up the former stages into itself. To the readers of *The Modern Churchman* the bearing of this conviction on religion, and in particular on the present circumstances of the Church of England—she was, it will be remembered, a member of the Churchmen's Union—will be of special interest. Her view of the policy to be adopted varied: that of *Robert Elsmere* was to go outside, that of *Richard Meynell* was to remain in, the Church. But this change corresponds to what she believed to be a changed situation. And the former book indicates as firm and as genuine a faith as the latter.

'God is not wisely trusted when declared unintelligible';

'God is for ever Reason: and His Communication, His Revelation, is Reason':

the sum and substance of religion are here.⁵ Her service to religion—and it was one of the first importance—was to have estimated rightly the *moral* values at stake. Whether, or how, this or that event took place is a matter not of moral but of historical interest; but, when belief in a doubtful or unhistorical event is imposed on the conscience, the question becomes moral. The difference between the two books is, therefore, political, or ecclesiastical, not religious.

'Twenty years ago—in Elsmere's time—a man who held his views, or mine, could only go. But the distribution of the forces, the lie of the field, is now altogether changed. I am not going out till I am turned out; and there will be others with me.'⁶

'Over whole classes of this nation Christianity is either dying or dead: and it is only we—and the ideas we represent—which can save it.'

She did not everlook the effort which the attempt to realise these

⁵ *Robert Elsmere*, Vol. II, p. 65.

⁶ *Richard Meynell*, p. 13, 95.

ideals involved; but it was one which, she felt, could not be honourably or safely declined. This feeling found expression in her address to the University Hall Guild on 'New Forms of Christian Education.'

'How many of us drop out before we must! In the midst of the wrestle which now occupies the Christian mind, how many quietly they feel themselves unequal, they fall back either upon a traditional religious practice, which is divorced indeed from their intellectual life, but which soothes and shelters; or upon a complete renunciation, so far as it is possible to them, of a Christian language which they feel to be unreal, and Christian conceptions which they have not the energy to reshape. Every year adds to the number of those who thus stand aside, who give up in despair what they hold to be an impossible task.'

To many the alternative is a hard one; and it is not made easier by those who 'have the pre-eminence' in the Churches;—*entre une religion unintelligente et un matérialisme brutal, âme poétique et pure, où serait ta place?* was the cry of Renan: and even among ourselves, in view of certain tendencies in Anglicanism more dominant now than they were then, a great Oxford tutor exhorted his pupils to 'believe in God; never mind what the clergy say.'

'How very hard it is to be
A Christian!'

Yet,

'To me, at any rate, the disgust and weariness of Christianity, which is so common among some of the best men and women of the present day, is the most wasteful, the most uncalled-for, surrender of its own wealth that modern life can make. . . . Is not the *real* difficulty that we will not take a certain trouble—that we will not (even for our children's sake, or for the sake of those, perhaps of another class, whose starved education we, more fortunate and more responsible, may long to help from our own), go through a certain drudgery which must be faced if the old Christianity is ever to become in us something once more new and living? . . . The matter is not so complex, not so difficult, as our own timidity or indolence believe. The material which we have is amply enough, if we would only use it to the best of our ability, and, so far as we can, as we are constantly using the available materials for judgment in other departments of our life.'

Things have not gone as quickly at Meynell anticipated—the book was published in 1911—and neither his plan of campaign for liturgical reform nor his ethics of subscription have found general acceptance. With regard, in particular, to the Creeds, while the example of the Free Churches show that their use in

⁷ *New Forms of Christian Education.*

public worship is in no sense a religious necessity, it may seem to us that it fits in with the distinctive genius of the English Church; and that it is to be classed, with the episcopal form of church government, and with the retention of the substance of the old liturgy and ritual, as a traditional usage which it is well to preserve. A recent Hulsean Lecturer argues for their disuse as standards of subscription.⁸ But the reasonable liberty of interpretation claimed in regard to their historical clauses, and the reasonable disinclination of most of the English bishops to refuse it, are notorious. The Bishop of Zanzibar, who has the courage of his opinions, tells us plainly that 'the Episcopal Synod of the Metropolitan Church of Canterbury'—he presumably means the Upper House of Convocation—'no longer guarantees us Christ's teaching, or the four Gospels, or the Creeds.'⁹

As an ecclesiastical politician, Mrs. Ward was far-sighted; she saw in the State control of religion the guarantee of liberty in the Church.

'The whole force of *this* Liberal movement will be thrown against Disestablishment. I say again (the speaker is a High Churchman) that we have missed our chance. If the High Churchmen had known their own minds—if they had boldly joined hands with the Liberation Society and struck off the State fetters—we should not have been exposed to this treachery from within. Or, at least we should have made short work of it.'¹⁰

They would do so now¹¹; and it was this certainty which made her a determined opponent of the Enabling Act of 1919. Her view of the demand for self-government was that of the wisest of English bishops with regard to similar claims put forward more tentatively and in less influential quarters fifty years ago.

'I entirely dissent from this opinion. I have no sympathy with the motives of those who hold it. I believe that the kind of liberty which they desire would be a grinding tyranny, and the worst calamity that could befall the Church.'¹²

During the last months of her life she endeavoured to organize a movement of resistance to the dangers with which, she be-

⁸ *Christian Freedom*, Rev. F. E. Hutchinson, p. 135.

⁹ *The Christ and His Critics*, Preface, p. vii.

¹⁰ *Richard Meynell*, p. 171.

¹¹ *The Testing of Church Principles*, O. C. Quick, p. 81, 107.

¹² Charge of 1869, Bishop Thirlwall.

lieved, this Act threatened the national character of the Church and the liberties of Churchmen. It seemed to her a revival of tests. Only communicants are eligible for the elective assemblies created by it; and though much has been made of the adoption of the baptismal, as opposed to the communicant, franchise as the condition of enrolment, this franchise is limited by the Declarations, and its tenure of life is problematical. 'Nay,' says Adeimantos in the *Republic*, 'I should not feel at all happy about his—the tyrannical man's—parents.'³ The same may be said of the baptismal franchise. Its enemies are energetic and many; its friends are half-hearted, and indisposed to insist on their point of view.

Mrs. Ward was very much more than a religionist: literature, art, philanthropy—her exertions on behalf of city children will long be remembered—thought in the largest, and politics in the highest, sense claimed her interest, and are the poorer for her loss.

But it would be difficult to find so good a type of that cultivated lay intelligence which, till recent years at least, it has been the distinctive gift of the Church of England to have retained. Had she been born a Roman Catholic, the Church would have had no place for her; had she been a Nonconformist, the sectionalism of Dissent would have jarred upon her taste and been out of keeping with her historical mind. She was the last term of a series. Dr. Arnold was not only a great headmaster, but a thinker who, but for his premature death, would have exercised as profound an influence on English religion as he did on English education: the author of *Literature and Dogma* was not only a poet and a man of letters, but a scholar whose services to theological science were of lasting value. Of a later generation, Mrs. Ward's knowledge is greater in certain fields than that of Dr. Arnold; of a naturally graver temperament, her seriousness of purpose is, if not more real, at least more obvious than that of his distinguished son. But she owed much to each, and has carried on the work to which they addressed themselves; there is an apostolical succession between the three. All brought a certain European note into English religion—which, left to itself, particularizes; and pointed the way from

¹³ *Republic*, 570.

its land-locked shallows to the open sea. Hence the stress laid by the Arnold tradition upon Establishment. The material benefits derived by the Church from its connection with the State are insignificant compared with the moral and religious. This connection represents the lay voice. Parliament is 'the Lay Sword of the Church of England'¹⁴; the King's Court guarantee a justice for which we should look in vain to 'spiritual' tribunals; the patronage of the Crown opens positions of influence to men of every school of thought. What the Barrier Act of 1697 has been for Scotland, the Royal Supremacy is for this country. To weaken it would be to release the winds from their cavern. They resent their confinement:

*Illi indignantes vasto cum murmure montis
Circum claustra fremunt:*

but they recognise their ruler;

*Celsa sedet Æolus arce
Sceptra tenens, mollitque animos et temperat iras.*

The disturbance of this balance of forces would be a grave constitutional change. It would affect directly a comparatively small section of the community; this is not a theological age. But its indirect results would be far reaching. It would reduce the Church to the scale of a sect and to the level of a denomination. The Church of England has many and great gifts. But it is limited by the law of its being. It has not, and it is unlikely to acquire, the distinctive qualities which would enable it to discharge the functions of a Voluntary, or Free, Church. Its mission is larger; and it is what it is, or it is nothing. The position cannot be better stated than in Mrs. Ward's own words:

'Suddenly, as a shaft of light from the descending sun fled ghost-like across the plain, touching trees and fields and farms in its path, two noble towers emerged from the shadows—characters, as it were, that gave a meaning to the scroll of nature. They were the towers of Markborough cathedral. Meynell pointed to them.

"Take the omen! It is for *them*—in a spiritual sense—that we are fighting. They belong not to any body of men that may chance to-day to call itself the English Church. They belong to *England*—in her aspect of faith—and to the English people."¹⁵

¹⁴ Richard Meynell, p. 458.

¹⁵ Richard Meynell, p. 73.

THE CHILD AND THE HIGHER CRITICISM*

By the Rev. MAURICE PRYKE, B.D.

‘The Child and the Higher Criticism!’ What in the world have these two to do with one another? Does not the word child call up in our minds a picture of sweet trustfulness, of guileless faith, of gentle submission to authority? And as for the critic, is he not a wild, lawless, headstrong person at best, and at worst, the avowed enemy of the Faith, delighting in destruction, impatient of restraint, one who rides roughshod over the most cherished beliefs, laying violent hands upon the spiritual treasures of simple souls? The conclusion would appear sufficiently obvious: keep the two as far as possible apart lest the simple faith of the child be shaken or destroyed by the assaults of infidelity!

And yet we cannot rest content with this summary decision, for the reason that the premises upon which it is based are radically false. The real child, in contrast to the pallid creations of the sentimental novelist, is for ever asking questions and striving to fathom the problems which life, as he experiences it, presents to him. It is true that at first he is apparently satisfied with any answer to a question which his omniscient elders may think proper to furnish; but it is well to remember that that answer given thoughtlessly or in jest will be taken in all seriousness by the child, stored up in his mind, and tested by the criterion of his own limited but ever widening experience. A good example of this attitude is given in Mr. Edmund Gosse’s striking autobiography, *Father and Son*. The subject of idolatry, which had been severely censured at a missionary meeting to which he had been taken, was much upon the mind of the seven-year-old boy. He writes of himself as follows:

‘I cross-examined my father very closely as to the nature of this sin, and pinned him down to the categorical statement that idolatry consisted in praying to anyone or anything but God Himself. Wood and stone, in the words of the hymn, were peculiarly liable to be bowed

* A paper read to a body of parochial clergy, the bulk of whom cordially disliked it.

down to by the heathen in their blindness. I pressed my father further on this subject, and he assured me that God would be very angry, and would signify His anger, if anyone, in a Christian country, bowed down to wood and stone. I cannot recall why I was so pertinacious on this subject, but I remember that my father became a little restive under my cross-examination. I determined, however, to test the matter for myself, and one morning, when both my parents were safely out of the house, I prepared for the great act of heresy. I was in the morning-room on the ground floor, where, with much labour, I hoisted a small chair on to the table close to the window. My heart was now beating as if it would leap out of my side, but I pursued my experiment. I knelt down on the carpet in front of the table, and looking up I said my daily prayer in a loud voice, only substituting the address 'O Chair' for the habitual one. Having carried this act of idolatry safely through, I waited to see what would happen. It was a fine day, and I gazed up at the slip of white sky above the houses opposite, and expected something to appear in it. God would certainly exhibit His anger in some terrible form, and would chastise my impious and wilful action. I was very much alarmed, but still more excited; I breathed the high, sharp air of defiance. But nothing happened; there was not a cloud in the sky, not an unusual sound in the street. Presently, I was quite sure that nothing would happen. I had committed idolatry, flagrantly and deliberately, and God did not care. The result of this ridiculous act was not to make me question the existence and power of God; those were forces which I did not dream of ignoring. But what it did was to lessen still further my confidence in my father's knowledge of the divine mind. My father had said positively, that if I worshipped a thing made of wood, God would manifest His anger. I had then worshipped a chair, made, or partly made of wood, and God had made no sign whatever. My father, therefore, was not really acquainted with the divine practice in cases of idolatry.'

Does not this story serve to prove that the child, acting according to his nature, endeavours to arrive at the truth, as far as he is capable of understanding it, and will be satisfied with nothing less? But the aim of the critic is precisely the same. The sole object of his researches is the discovery of the truth. To that search he brings whatever qualifications he may possess. The critic of the New Testament is committed to the most rigorous examination of his sources, not in the spirit of destruction, but that he may learn from them all that they have to tell of the origin and nature of Christianity. The critic, like the child, wants to get to the bottom of everything which lies within the range of his researches. He refuses to be put off with anything less than the truth, he cannot simply accept the explanations of others, but desires to test them by the standard of his own experience. Believing that the truest is the best, he can go forward unafraid, confident that no discovery can

ultimately destroy a faith which is built upon the foundations of truth.

It is clear then that the child who asks questions will, sooner or later, ask them about the Bible. It is clear, further, that the biblical critic who gives his life to its study is the best person from whom to receive information. Both child and critic are for ever asking questions, the object of both is the discovery of truth; it follows that the critic who has gone a little further along the path can give a helping hand to the youthful investigator.

What then becomes of the advice: 'Keep the two as far as possible apart lest the simple faith of the child be shaken or destroyed by the assaults of infidelity?'

It has become unfashionable even for the clergy to try to withstand altogether the conclusions of biblical scholars. Certain well established results of criticism are now fairly widely accepted, at least with reference to the Old Testament. Many clergy extend a sort of patronising welcome to such results as can be made to square somehow with the supposed demands of orthodoxy, for we all like to be considered broadminded and abreast of the times; but when it comes to the beliefs of their congregations, whether children or adults, the matter assumes a different complexion.

The parson, whether as teacher or in the pulpit, seems seldom able to speak naturally to his hearers; he is perpetually haunted by the dread lest, by speaking frankly and simply, he may unsettle the faith of some pious member of his congregation, or sow the seeds of doubt in the soul of a child. His sense of loyalty to the particular party in the Church to which he happens to belong makes him afraid to admit that to most questions there are two sides. His whole attitude is an expression of the belief that if people are allowed to think for themselves they will inevitably think wrong. I believe that some such conviction lies at the root of clerical unwillingness to speak frankly to congregations of the new knowledge in regard to the Bible which criticism has given us. And yet there can be no doubt that inestimable harm is being done to the cause of religion by this conspiracy of silence.

'Let the Church but get hold of the children and all will be

well,' is a favourite formula to-day. The children, it is said, are the Church's greatest asset, for the children of to-day will be the men and women of to-morrow—a profound remark which never fails to win applause at clerical meetings. To this end, a marked tendency has arisen in favour of early confirmations. The clergy seem to feel that the one hope is to get the child confirmed at the earliest possible age, and before he is old enough to think for himself. A cynical observer might perhaps suggest that the almost feverish eagerness with which confirmation is urged upon the child betokens a somewhat half-hearted belief in the reasonableness of the Church's claims.

The insistence upon what is called definite Church teaching in day and Sunday school alike, points the same way. The pre-supposition in both cases seems to be the same: unless you can get the child when he is young and imbue him with the particular theories which you wish him to adopt, and that so thoroughly as to prevent any subsequent effort on his part either to think for himself or to look at a question from more than one point of view, you can never hope to influence him at all.

Such a policy is not attractive, nor is it even successful. It is one thing to present child candidates for confirmation, and quite another to retain them as regular and intelligent communicants; it is comparatively easy, by dint of painstaking visiting, to keep up the numbers of a Sunday School, and even to obtain seemingly satisfactory results in the shape of correct answers, and carefully written analyses of Church doctrine. But the real test comes when the boy or girl leaves Sunday School and goes out to work. The alarming leakage which occurs between Sunday School and Bible Class is too well known to require comment; the sudden loss of keenness on the part of large numbers, both of boys and girls, at the age of 14 or 15, is a phenomenon only too common. Again, the very high percentage of 'lapsed communicants,' and the comparative indifference to organised religion displayed by thousands of young men and women who have been 'brought up to the Church,' point to the same conclusion: the Church, by her present method of teaching, has failed in the main to keep the allegiance of those who are old enough to think for themselves. The few who remain with her are but too often narrow and prejudiced in their out-

look, content to accept conviction as a test of truth, alike unable and unwilling to see the other side of a question, rejoicing in cant phrases and party catchwords; while the great majority are either wholly lacking in enthusiasm for Church teaching, or in many cases definitely hostile to Christianity as they understand it.

If, then, it be true that the Church has failed, where are we to look for mistakes, and what sort of remedy is required?

In the first place, it is undoubtedly true that as things stand at present the young man has definitely to unlearn much that as a child he has been taught to believe. In the great majority of cases the narratives of the Old Testament are presented to him as the record of actual events which occurred exactly as they are described. In all probability the clergyman who is responsible for the Children's Service, and quite possibly some of the teachers, have at least a rudimentary idea of the process by which the Old Testament has reached its present form, but it seems to be understood that such knowledge must be at all costs withheld from the children. The result is inevitable. The child, even while he is still at day-school, detects contradictions between the science of the Bible and what he is taught during the week; and as he grows up and learns to think for himself, he becomes increasingly conscious of the impossibility of squaring the stories of the Old Testament with facts, of the truth of which he is assured on other grounds; inevitably, therefore, he throws over the Old Testament as a book of fables, and with it goes, in all probability, belief in the New Testament and the teaching of the Church.

Let me give you an example. The following is the outline of a lesson on 'The Flood,' which forms part of a series of lessons for the Christian Year intended for the 'middle grade' of the Sunday School, *i.e.* for children between the ages of 10 and 12, and published by the Church of England Sunday School Institute. The material for study is Genesis vi. and vii.; the aim, 'To teach the children that God never breaks His promises'; the 'special apparatus,' a picture of Noah building an altar unto the Lord. Picture or sketch of the Ark. By way of introduction the children are questioned about their knowledge of the rainbow. The 'Presentation' is divided into five

heads: the Ark, the Flood, the end of the Flood, the story of the Rainbow, with the conclusion, 'The rainbow teaches us that God's promises can never fail.' In the 'Association' step references are given to other promises of God in the Old Testament and finally—the lesson being intended for the fourth Sunday after Easter—the children's attention is specially directed to 'The grand promise in the Gospel for to-day—the promise of the Comforter.' By way of 'Application,' the children are asked to pray that 'God will prepare their hearts to receive the good and perfect gift of the Holy Ghost,' and, 'Like Noah, to offer God thanksgivings for mercies received.' As 'Expression Work,' they are invited to draw a picture of the ark and the rainbow, and to answer the question: 'What is the sign in baptism that God will fulfil His promise?'

You will observe that the lesson has been carefully and systematically prepared, and is divided up into formal steps on approved Herbartian principles; the author is a clergyman who writes M.A., LL.B., after his name; and yet the following considerations raise the question whether the lesson, if given as suggested, would not exercise upon the children an influence positively harmful.

In the first place, the whole story is told in detail, with no single hint that it is not to be accepted as literal fact.

Secondly, great emphasis is laid throughout on the direct action of God in all events. For example:

'Why did God say the people were no longer fit to live on the earth?' 'God told Noah that he was going to bring a flood on the earth.' 'What did God tell Noah to build?' 'What did God say to Noah when he saw that the face of the ground was dry?' 'How did Noah thank God for His goodness?'

It cannot be said that the child will be likely to gain any noble conception of God, or any true understanding of His goodness from such a story. We can scarcely wonder at the London boy's definition of God as 'Im what drowned all the world one day, and is going to burn it up another!'

But worse follows. The author of this lesson is at special pains to connect God's promise to Noah with the promise of the Holy Spirit in the Fourth Gospel. In this way he does his best to identify in the mind of the child the primitive conceptions of the Divine actions and character preserved in Jewish

folklore with the ways of God as they have been revealed to men in Jesus Christ. The resultant conception of God is chaotic and therefore unconvincing.

I have already said that the story is presented as literal fact. It follows that the child is asked to accept wholesale the most glaring improbabilities, about which, if he is not too apathetic, he is bound to make searching enquiries. One is reminded of the questions put by his Zulu hearers to Bishop Colenso in the same connection. He writes: 'While translating the story of the Flood, I have had a simple-minded but intelligent native—one with the docility of a child but the reasoning powers of mature age—look up and ask, 'Is all that true? Do you really believe that all this happened thus—that all the beasts and birds and creeping things upon the earth, large and small, from hot countries and cold, came thus by pairs and entered into the ark with Noah? And did Noah gather food for them all, for the beasts and birds of prey as well as for the rest?' My heart answered in the words of the prophet, 'Shall a man speak lies in the name of the Lord? I dared not do so.' Yet it would seem that the author of this lesson has no such scruples!

Once more, no attempt is made to explain to the children that the story as we have it is composed of two different accounts which have been welded together to form a whole. Nothing is said of the discrepancies in the two versions as to the number of animals preserved, the character and origin of the Flood and its duration; nor is there any word of the Babylonian source of the Hebrew story.

Surely if this story is to be of use to children to-day it must be made clear to them at the outset that it is in fact legend and not history. Let them be told that it consists of two different stories dating from different periods, and irreconcilable as regards details. Encourage them to find out for themselves the points of difference in the accounts; tell them something of the old Babylonian flood story written on clay at least seven thousand years ago, and of the labours of scholars in deciphering the quaint characters in which it was written. Show them, perhaps, that while the Bible narrative does not speak of God as we think of Him to-day, yet it represents a great advance upon the crude polytheism of the Babylonian epic. Explain that

science has proved that no such universal flood has ever taken place, and that tales of great floods are found in the folklore of many races. Lastly, make it clear to them how it is only gradually that men have learnt to know God as He has been revealed to us in Jesus Christ. By this means the child's interest will have been roused, and there will exist in his mind no confusion between the teaching of the Bible and what he learns during the week.

Finally, the author of our lesson stands self-condemned upon the following grounds :—First of all, he inserts gratuitously a grisly notion of his own to the effect that the raven, being an unclean bird of prey, would probably feed upon the dead bodies floating on the water; and secondly, he offers for the children's acceptance the exploded chronology of Archbishop Ussher by the ingenuous remark that it is now more than four thousand years since God made His promise to Noah.

We may, of course, assume that the writer of this lesson himself accepts all the material with which he provides the children. If that is the case, we can but regret that it has fallen to him to teach the modern child. On the other hand, were it capable of proof that he does not assent to the story as a record of actual facts, no condemnation of his action in so presenting it to the children could be too severe. It is at least certain that those who no longer regard the story as historical cannot continue to allow such a lesson to be given in the Sunday Schools of which they have charge; to do so would be to 'speak lies in the name of the Lord.'

It follows from what has been said that the one hope of making the Old Testament a help and not a stumbling-block to the child of to-day is to teach it from the point of view of the Higher Criticism, which merely means, as I need hardly remind you, that the child must be taught to regard it as a literature, not as a single book, that he must be provided with a simple outline of its origin and character, together with its relation to secular history, and that, above all, he must be guided to the acceptance of a view of inspiration which is not synonymous with infallibility, and must learn to recognise a progressive advance from lower to higher forms of religious belief. In this way the child will learn to exercise his own judgment in the effort

to distinguish between the permanent and transitory element in the Divine library. If it be objected that such an ideal is too ambitious, and beyond the scope of children's intelligence, I can only reply that the attempt has already been made, in such books, for example, as those published by Messrs. Headley Brothers, in the *Teachers and Taught* series, as well as in many of the National Society's publications, and with eminently satisfactory results.

To pass to another point, it is unfortunately true that the great majority of children are simply bored by the Sunday lessons; and where there is no interest it is impossible to achieve good results. In many cases the lessons are carefully prepared, and the teachers eager to do all that they can, and yet, more often than not, the children are either furtively fidgeting, if they are girls, or volubly inattentive if they are boys; while, in all probability, the same children would on a week-day prove sufficiently interested in what they were taught. If we look for the reason of this difference of atmosphere in day and Sunday school, I believe that we may find it partly in the methods employed. In what is called secular education it is becoming increasingly realised that the old method of storing the child's mind with a quantity of facts, the use of which will be revealed to him as he grows older, but in which at the time he takes not the smallest interest, is fundamentally mistaken. To-day the child is called upon to think for himself, and to accept as little as possible upon the authority of others; the aim of the teacher is so to train his mind as to enable him to solve along right lines the many problems with which in adult life he must inevitably be confronted. To this end he is trained to exercise his own judgment, and to look always at both sides of a question. The problems presented to him are carefully graded, so that, on the one hand, he is never discouraged by the difficulty of his task, while on the other interest is stimulated and effort elicited by the joy of reaching forward to new results. Contrast this with the teaching the child normally receives in church or Sunday School. Here the old, false methods still largely prevail, though considerable improvement has been achieved in many parishes. For the most part the evil practice of packing the child's mind with unnecessary details of Old Testament

history goes on unchecked. The Sunday School offers but scant encouragement to independence of judgment; if an event is recorded in the Bible it must be accepted without further argument; if some things are difficult the teacher can always fall back upon the necessity for faith—that useful capacity, as I think someone has defined it, of believing what we know to be untrue! For example, an English child, ignorant of the flat roofs of Eastern houses, asks how St. Peter was able to go to sleep on the roof without falling off; the teacher, scenting incipient scepticism, promptly replies, ‘My child, with God all things are possible.’ You will doubtless recognise the tendency illustrated by this extreme case, to apply to the interpretation of the Bible methods which no one would dream of employing with reference to other literature.

I believe that the natural desire of the religious teacher to put the Bible upon a wholly different level from that of other literature not infrequently leads to results far other than those expected. If the uniqueness of the Bible be perpetually insisted upon, the child, while giving at first a formal assent to the proposition, will inevitably grow weary at its repetition, and, in consequence, lose the chance of discovering for himself wherein the uniqueness lies. It is far wiser to allow the books of the Old Testament to be studied in the same way as other literature is studied, and to give them, if I may so express it, the opportunity of making their own impression upon the child’s mind.

It must be said further, that the very familiarity of the Bible is a stumbling-block in the way of its appreciation by the child. Its stories are, superficially at least, familiar; the fact that they are in the Bible makes the child accept them as a matter of course, while, at the same time, destroying in great part his interest in them. The failure in many Sunday Schools to adapt both the matter and method of the lesson to the varying ages and capacities of the pupils, reduces the possibility of obtaining satisfactory results almost to a minimum; while the small scope usually given to the children for self-expression means, on the one hand, that the child has little chance of assimilating what he has been taught, and on the other, that no opportunity is afforded to the teacher of testing the result upon the mind of

the child of what he has tried to teach. The introduction, both of grading and expression work, must be regarded as an essential preliminary to any real reform of the Sunday School.

It is in the teaching of the New Testament, and especially of our Lord's life and work, that failure has been most apparent. What has been said of Bible teaching in general stands doubly true with regard to the Gospels. Clergy and teachers alike are terribly afraid of allowing the children to form their own impressions of the central figure; they seem obsessed by the belief that if a child is left to himself he will fail in appreciation of Jesus; hence they seize every opportunity of impressing upon the child's mind that Jesus is the Divine Son of God. The intention may be admirable, but it cannot be denied that the result is frequently disastrous. The method employed confronts the child from the outset with a figure, which, to him at any rate, appears unnatural, and, therefore, unattractive. To seek to force a boy to accept your own conclusions is to run no small risk of creating in him the desire to think otherwise. Surely it is both safer and more reverent to follow our Lord's example, and to allow the children to form for themselves their estimate of Jesus from their knowledge of His character. To insist on His divinity from the outset is to begin at the wrong end, and to run the risk of preventing any true appreciation of His human life. If we make Jesus unreal to the child by a premature insistence upon His divinity, the inevitable outcome is loss of interest. 'Jesus divinest when thou most art man,' is true for the child as for the adult; a fact upon which the clergy and religious teachers generally would do well to reflect. No punctilious correctness of doctrine can compensate for the failure to present Jesus Christ to men in all the glory of His true humanity. Every child will create for himself his hero, whose actions and character he will strive to make his own. Beyond doubt, the first duty of the religious teacher is so to present the life and character of Jesus Christ as to call out enthusiastic admiration and whole-hearted loyalty. Jesus must be 'Jesus the Hero' if He is to hold the first place in the child's heart; His life of ceaseless activity and splendid achievement must be the ideal upon which the child's own efforts and aspirations shall be allowed to centre. Abstract propositions as to

the significance of the death of Christ, detailed explanations about His relationship to God are, where the child is concerned, so much waste of time. 'Christianity,' it has been said, 'is something a great deal simpler than the Churches would like to make it'; if to 'simpler' we add more splendid, the assertion may be accepted as true. The goal of all our teaching must be to make men like Christ; we must try to give them an ideal at once absolutely simple as regards its intellectual expression, so that the humblest may apprehend its meaning, and infinitely splendid as regards its spiritual content, so that the noblest may find in the effort to achieve it the satisfaction of their highest aspirations. Privilege without responsibility is impossible. The religious teacher, unless he is to betray his trust, is bound to proclaim the truth as he conceives it, and in the form in which it may be best understood by those he teaches. In his search for truth, he must learn to welcome all new knowledge from whatever source. To one engaged on so high a work, fresh discoveries, and the unbiassed sifting of evidence, can bring no fear. Biblical scholars have thrown a flood of fresh light upon the meaning of the Bible; it is for them to recognise that their work is carried on not merely for experts, but in the highest interests of all Christian people. The results of their researches must be given to ordinary folk, expressed in terms that these can understand; and it is for the clergy to see that the members of their congregations, whether children or adults, are encouraged to think intelligently, and to profit by the best that is being said and written to-day by the leaders of all schools of Christian thought.

THE TRIUMPH OF LIFE

THE Resurrection of Jesus Christ has meant for many the resuscitation of the crucified body of Jesus Christ as a preliminary to His taking that body of flesh and bones up to the right hand of God.

The Resurrection of Jesus Christ has meant for others the transmutation of that body of flesh and blood into a spiritual body, capable of penetrating material things such as doors and walls, and of becoming visible or invisible, recognisable or unrecognisable at the will of its owner—a pledge and symbol of the change which shall befall the bodies of Christians at the General Resurrection of the Dead.

For most modern minded Christians the Resurrection of Jesus Christ means neither the resuscitation nor the transmutation of Christ's natural body, but the triumph of life—not of any kind of life—but of the highest kind of life—the life which we see in Jesus Christ.

In the Resurrection of Jesus Christ we celebrate 'the survival of the fittest'—the survival not of the strongest, but of the best.

But this triumph of life in Jesus Christ seems to us to be no isolated or miraculous event in the sense of being something which is contrary to nature and the constitution of the universe as we know it or ought to know it to-day. It is no more and no less miraculous than the creation of the universe is miraculous and the action of every process and law which constitute it.

Modern science and history understood in the deepest and widest sense teach us what the Resurrection teaches us, the triumph of life. Science shows us at the outset a world—or rather a solar system—in which there is no life at all. It is true that there is heat and electricity, light and motion, but no life. After immense ages life appears. How, is so far an unsolved mystery, but the fact is undoubted. At length from the mechanical and chemical stages emerges the biological. At first life shows itself in very lowly marine organisms, tiny specks of jelly and minute shells; then later on various forms of plant

and animal life appear; and then we come to another stage in the triumph of life—the emergence of the psychological.

After millions of years beings appear possessed of personality, of a reason and of a moral sense, and they begin to take command of the physical universe. Thus modern science presents us with a picture of the evolution and the triumph of life.

History does the same. History begins in the psychological stage and exhibits to us the evolution of man—the development of his powers of thought, his moral standards, his religious and social ideals. We observe as one has said: ‘The gradual penetration of human society by Divine ideas.’ We witness in history a long and terrible struggle, in which the higher forms of life slowly but surely assert their supremacy over the lower forms. As age succeeds age, the human reason and conscience become more and more powerful, and ‘the ape and tiger,’ the irrational, sensual and immoral sides of human nature are gradually brought under control. Thus the triumph of life in Jesus Christ is not isolated from, nor contradictory to, our best knowledge of the vast process in which we find ourselves, although it does point beyond it.

Some may say: If the modern-minded Christian does not regard the Resurrection of Jesus Christ as an isolated or a miraculous event, why commemorate it? We should reply: Because it is an epoch-making event. It brought home to many what they had neither believed nor realised, namely that life can triumph over death. The Gospel of Jesus brought life and immortality to light. The prophets of the Old Testament believed magnificently in God and in righteousness, but they did not believe in the triumph of life. ‘All flesh is grass’; the grass perishes, only the word of the Lord abides for ever. The Psalmists of the Old Testament believed blessedly in God’s presence and guidance in this life, but they looked forward with dread to a day when they would pass away from His presence into the gloomy realms of the dead.¹ But the New Testament is radiant with the light of the Resurrection. The thought of Eternal Life dominates the minds of its writers.

¹ In the whole Psalter there are possibly four passages where this is not the case.

This is in no small measure due to the triumph of life in Jesus Christ.² He, even more than Plato, made credible to many what had seemed an impossibility. It may be asked: How did He do it? That is too large a question to answer here. Let it suffice that He did it. That is a sufficiently good reason for commemorating the triumph of life in Him.

But if we believe in the triumph of life, a serious duty lies upon us. It is to be loyal to life. Life is a most wonderful, a most precious gift, a possession abounding with extraordinary and incredible possibilities. We are surrounded by temptations, tendencies, conditions, which are hostile to life; even the lower forms of life are in some measure hostile to its higher forms: to secure the triumph of life is no easy matter. Jesus taught us that; experience teaches us the same. Jesus said: 'Strait is the gate and narrow is the road that leadeth unto life, and few there be that find it.' Nature shows us that for every single seed in which life reaches its fulness, it fails in at least ninety-nine. Yet the Creator's will is clear for each one of us. A disciple of Jesus wrote: 'Now are we children of God, and it doth not yet appear what we shall be.' We shall only know what we shall be if we are loyal to life. The modern Christian is not like the mediaeval Christian, he does not expect a full description of what lies ahead; he desires only to know the direction and the necessary conditions for getting forward. We walk by faith, not by sight. The *direction* we know. We see that the road is steadily mounting. Life passing through all the lower forms is advancing through the moral and rational and spiritual stages into that stage which we call eternal—the perfect life of God.

We know also the *conditions* of loyalty to life. We see those conditions in Jesus Christ. Jesus Christ selected decisively the highest values in life—those by which our present life advances to the highest stages, and He was unflinchingly loyal to them.

If we would be loyal to life, the first condition is to be loyal to God, the Life-giver. We see how loyal Jesus was to the Heavenly Father. 'My meat and drink is to do the will of

² It is also due to the Maccabaeen martyrs and the apocalyptic writers. They prepared the way.

Him that sent Me, and to finish His work.' We see Him in prayer, and in communion, and in perfect obedience to the Divine Will, drawing the Divine fulness of life into His own. Again we see in Him another condition of loyalty to life. Life is found for Him not in ease, but in the service of man. 'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.' What an original way of being loyal to life; to spend it for others, to be willing to part with it for others. St. John writes: 'We know that we have passed from death unto life, because we love the brethren.' We see that selfishly to hoard our life is not to be loyal to life. 'He that is willing to save his life shall lose it; and he that is willing to lose his life shall save it.'

There are other conditions of loyalty to life. They are summed up in St. Paul's great words to the best loved of his converts: 'Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things'—yes, and do them. Above all an attitude of faith and hope, or what in modern language we should call optimism and enthusiasm, are required if we would be loyal to life. Everyone who would be loyal to life must believe that life is worth living and infinitely worth living well.

'I came that they may have life and that they may have it abundantly.'³ That is perhaps the deepest and most comprehensive description we possess of the mission of Jesus Christ. He came to carry on the Father's creative work. In this connection we do well to recall the maxim of Irenaeus, *Gloria Dei vivens homo*, a living man is the glory of God, and thinking thereon to pray daily the prayer of Bishop Sarapion of Thmuis: 'We beseech Thee to make us living men.'⁴

³ John x., 10.

⁴ See R. L. Ottley's St. Augustine, p. 130.

LORD RUSSELL OF LIVERPOOL

‘Thus I live in the world rather as a spectator of mankind . . . who can discern the errors in the economy, business, and diversion of others, better than those who are engaged in them; as standers-by discover blots, which are apt to escape those who are in the game. I never espouse any party with violence, and am resolved to observe an exact neutrality between the Whigs and Tories, unless forced to declare myself by the hostilities of either side. I have acted in all parts of my life as a looker-on.’

Addison, Spectator I.

THE death of Edward, Lord Russell of Liverpool, removes one whose name has graced the list of our Vice-Presidents for many years; and memories of him vividly recall that genial yet shrewd Spectator, who was at home in many companies, moving amid ‘the round of politicians at Will’s,’ or ‘smoking a pipe at Child’s,’ or ‘on Sunday night at St. James’ . . . to hear and to improve,’ or ‘who had been taken for a merchant upon the Exchange for these many years past.’ Unaided by special advantages, his native gifts of observation, insight and analysis, his range of interests and sympathies, his active and well-furnished memory with a singularly free and gracious flow of utterance, drew him almost automatically to the paths of journalism, where he stepped at once into positions of confidence and authority, and for more than half a century played no small part in moulding and in formulating the thoughts of Northern England. His library was his joy and pride, a beautifully ordered concourse of books selected along modern lines—history, biography, economics, sociology, art and general literature—to serve the multifarious needs of his vocation. He habitually sat in their company, and constantly sipped afresh at the sources—the things best thought and said—from which he had won most honey. He was methodical in all his ways, and never in a hurry: as the office always kept him into the small hours, he rose late, and during the hour which he devoted to dressing, successive volumes of the authors he loved best—with freely pencilled margins—took their turn upon the book-rest. Thus he kept old and valued friendships in repair, and frequently found themes or illustrations for the next day’s article. His mind seemed always alert and ready to function, to receive or to produce impressions. Seldom has any Editor

contributed more copiously to the organ over which he presided; but late in life he assured me that he had never once found that side of the work laborious or irksome. Written or spoken his thoughts flowed in an easy stream, and the manuscript hardly needed an erasure. Without flash or epigram, his language was conspicuous for propriety and ease; anything like vulgarity or affectation jarred on his canons of good taste. He cultivated every kind of intercourse, and the habit of forming judgments, and giving them clear-cut expression, became second nature to him; experience brought the self-possession and *aplomb*, which make so much for editorial success.

Under his guidance, and on his sole initiative, the *Daily Post* exploited two departments, which gave it a distinctive physiognomy among provincial papers, considered appreciations of the pulpit and the stage; through them the Editor aspired to guide and elevate contemporary taste; and his influence extended far beyond Liverpool, where for years he gave the cues for intelligent discussion. He kept eagerly upon the watch for budding promise, even in its immature or undisciplined phases; and on the other hand never allowed popular applause to deflect criticism of what seemed to him culpable or curable defects. It was a life-long pleasure to him to have been perhaps the foremost in discovering and commending the gifts of Henry Irving. Similarly with the pulpit; it became a hobby from which he extracted as keen enjoyment as from the stage; it had a regular place in his excursions to London, and among his holiday recreations. His appetite for sermons was unflagging. On a visit to Edinburgh he casually records attendance at four sermons on a single Sabbath—Old Kirk, U.P., Free Church, and Episcopalian. If any preacher of mark, whatever his denomination, visited Liverpool, the following week's *Post* was likely to contain a discriminating review of his qualities, his message, his shortcomings, from the pen of the Editor. He kept on terms of cordial intimacy with the leading representatives of all denominations—with John Watson, Charles Beard, Father Nugent, Stowell Brown, or C. F. Aked, as well as with Anglicans of every school. It was his contribution towards reunion. In the same spirit he sought intercourse with serious Agnostics, or with those who could only

partially associate themselves with Christian beliefs; he was the *doyen* of the Philalethians, a private Society formed for unfettered discussion of social and religious problems in the widest sense; he delighted in the atmosphere of free debate, and valued the contact which it gave him with the movements of University life in Liverpool. He was as courteous and attentive in listening, as he was clear and ready in response; it was a genuine pleasure to him to apprehend a point of view, particularly that of an opponent, as giving welcome stimulus to his own mental processes, and as touchstone to the soundness of his own synthesis. It was a satisfaction to him to hear and weigh the objections which could be brought, and to feel secure in his tenure of the positions he had so far attained. His general attitude was one of appreciative, rather than critical, detachment; he never played for a verbal victory, and to those who knew him it would have been almost impossible to imagine even a momentary loss of urbanity.

His fondness for preaching led him to try his own hand at the art. And it would be hard to name a work on Homiletics which a clergyman could more profitably peruse and 'digest' than his *Editor's Sermons*; largely because they are in much openly addressed from the pew to the pulpit, and not *vice versa*; and such volumes are among the rarest in our output of religious literature. As the layman's point of view upon the opportunities and methods of the pulpit, they are brim-full of suggestion. He was not an expert in systematic theology, nor had he more than sympathetic acquaintance with Higher Criticism: to him what mattered most was that religion should be vital, in touch with the actualities of life; and for this reason he deplored the 'Decay of Experimental Religion,' though his own realisation of it moved on the lines of disposition and of conduct rather than of doctrinal formulas.

In his *Arrested Fugitives* (1912) he has a brief but striking paper on 'Practice and Preaching,' and two other papers on 'The Right Use of Sacred Literature' and 'Open Communion' respectively, which breathe a spirit of deep piety and ripe wisdom.

Personally, he was a staunch and devoted Churchman: the Church of England was to him the most comprehensive as well

as historic expression of the English genius for religion, fraught with hereditary consecrations of inestimable value for the solidarity of the national life. He was a thoughtful and ardent admirer of her liturgies and forms of worship; the one thing against which he revolted was the crude and contentious rhetoric of the Athanasian Creed. At some points, for instance in Sunday observance, he was almost stiffly punctilious: for himself he consistently declined Sunday engagements or distractions, and held that few, if any, could afford to forego the weekly opportunity of Christian fellowship in worship and interior spiritual 'recollection'; it seemed to him a necessary antidote to spiritual atrophy.

It would be highly interesting to compare his own outlook and forecasts in the volume to which we have referred with the position reached by the Enabling Bill to-day; but that would pass beyond the personal limits, to which this notice is restricted. Enough to say that he would have been the first to recognise and to rejoice that a way has been found to freer exercise of interior 'life and liberty,' than at one time seemed to him compatible with the existing relations of Church and State.

GERALD H. RENDALL.

REVIEWS

THRUST AND COUNTER-THRUST*

Canon Glazebrook's reply to the Bishop of Ely will be read with keen interest by many, whether or not they feel called upon definitely to take sides. The controversy, of which *The Letter and the Spirit* marks the latest phase, originated two years ago with the publication of *The Faith of a Modern Churchman*, the first volume of the Modern Churchman's Library. As will be remembered, Canon Glazebrook's volume elicited a public protest from the Bishop of Ely who, by reference to episcopal authority, disallowed the author's claim to interpret symbolically the articles of the Apostles' Creed which are concerned with the mode of our Lord's birth and the resurrection of His earthly body. This protest in its turn was the occasion of an open letter from Canon Glazebrook, in which the writer purposely contented himself with replying to the Bishop's arguments on his own ground—the ground of authority. There followed a promise from Dr. Chase 'publicly to challenge the arguments by which, in his book, *The Faith of a Modern Churchman*, (the author) endeavours to justify his conclusions.' The appearance in December, 1918, of *Belief and Creed*, redeemed this promise and shifted the controversy from the plane of authority—may we say, somewhat arbitrarily exercised?—to that of reasoned argu-

* *The Letter and the Spirit*. A Reply to the Bishop of Ely's Criticisms on *The Faith of a Modern Churchman*, by M. G. Glazebrook, Canon of Ely. London: John Murray, 1920. 5s. net.

ment. Now, in 1920, Canon Glazebrook comes forward to answer the Bishop, and once again on the ground chosen by his antagonist.

A consideration of the matters in debate reminds those who have the good fortune to be acquainted with Herbert Gray's epoch-making little book, *As Tommy Sees Us*, of words used by the author with reference to the Virgin Birth. 'It was a long ago time,' he writes, 'that we put questions of that sort into their proper and unimportant place, and took them out of the way of the stumbling feet of those who are seeking the Master.' If we understand him aright that, or something like it, is the position which Canon Glazebrook seeks to defend. He and those who think with him are not concerned to make categorical denials, still less are they consumed with a fever of proselytising frenzy in the cause of Modernism. That which calls them to the fight is not the profession by Bishops or others of conservative opinions, but the attempt to bind those opinions as burdens grievous to be borne, upon unwilling shoulders. The Bishop of Ely, despite his carefully worded plea for 'wide limits of thought and of enquiry,' sins in effect against the true spirit of freedom by seeking to dictate to research the results at which it is bound to arrive. It is against this tyrannous restriction of liberty, this arbitrary interference with the Spirit's guidance, that the Modernist protests.

Herein lies the importance of the present controversy. The protagonists are men of wide learning and transparent ability. Some of the questions discussed lie well within the region of theological technicalities; much of the evidence adduced on both sides is that of patristic writers about whom the average man knows little and cares less. Yet there could be no greater mistake than hastily to assume that the points in dispute are the concern of specialists only, and therefore of but slight significance for 'the Christian in the street.' While Canon Glazebrook writes as a highly trained scholar conversant with the countless problems which confront the student of the New Testament at the present day, the principles for which he contends are of vital moment for the religious faith of ordinary folk.

It is, we know, the fashion in some quarters to accuse the Modernist of excessive intellectualism, and to assume that he is necessarily out of touch with the religious needs and aspirations of the simple believer. Such assertions are not difficult to make, yet it is doubtful whether they will bear the test of practical examination. The experience of not a few parish priests leads them to believe that it is not the Modernist, with his demand for simplification and reality, who is unable to appreciate the problems and perplexities of the ordinary man. In no spirit of vulgar *tu quoque* they would venture to say to the rigidly conservative that perhaps a different estimate of the situation may lie nearer the truth. It is helpful to remember that even Bishops, or it may be perhaps Bishops most of all, only hear for the most part what the layman supposes to be good for them, and that what the layman considers suitable for the clerical ear bears not infrequently no very close relation to his working beliefs.

Of the more technical questions in dispute little need be said. In this duel between scholars it is to fellow-scholars that the task of proclaiming the victor must be referred. Yet with regard to certain points at issue it is perhaps not difficult to forecast the decision. It is vital to the Bishop's argument to be able to prove that those clauses of the Apostles' Creed which now, by general consent, are interpreted symbolically, were always so interpreted, at least in part, by the majority of Christians. This assertion with respect to the Descent into hell, the Ascension and the Session at the right hand of God has, we believe, been shown to be untenable both by Canon Glazebrook himself, and by Professor Bethune-Baker in *The Faith*

of the Apostles' Creed. It follows that when the Bishops affirm 'that the historical facts stated in the Creeds are an essential part of the Faith of the Church,' the affirmation is robbed of its force by failure to define more exactly the scope of their pronouncement.

Without attempting to decide between the Bishop of Ely and Canon Glazebrook on the vexed question of St. Paul's views of the Resurrection, to the consideration of which many pages are given by Dr. Chase, and therefore of necessity by his opponent also, there can at least be little doubt that the former has failed signally in his recognition of the importance for St. Paul of contemporary Messianic speculation. Nor can it be seriously questioned that the Bishop's interpretation of many passages in the Epistles is, to say the least, highly uncertain. Accordingly his assumption of pained surprise at the position adopted by a fellow-scholar, together with what we may venture to call his obvious enjoyment of such a feeling, is greatly to be deplored.

To one theory, dear to the heart of those who champion the historicity of the story of the Virgin Birth, we may hope that Canon Glazebrook, with the timely assistance of Professor Punnett, has given the *coup de grâce*. Let us hear no more of the alleged 'relation between the Virgin conception and the sinlessness of the Lord.' As the Professor bluntly expresses it, 'the statement that the Virgin Birth cuts off the entail of sin may mean something mystically; scientifically it is nonsense.' To many, at least, the Bishop's arguments from the Fourth Gospel will appear scarcely more convincing. His unsupported assertion, as we must needs think it, that Liberal churchmen deliberately neglect to study the arguments adduced against them, might with advantage have been left unmade.

Both *Belief and Creed* and the reply which it has now elicited make it abundantly clear that the long controversy as to the due limits of symbolical interpretation is as yet by no means a dead letter. Canon Glazebrook, employing, it need hardly be said, in a form studiously courteous, the time-honoured argument, 'What about yourself?' accuses both Dr. Gore and the Bishop of Ely of claiming a liberty of interpretation with respect to certain clauses of the Apostles' Creed which, illogically enough, is refused to him in the case of other clauses. 'If,' argues the Canon, 'you may give to statements with respect to the Descent into hell and the Ascension an interpretation purely symbolical, why may not I be allowed the same liberty of procedure in the case of the Virgin Birth or our Lord's resurrection in the flesh? Are not the latter events as completely outside the range of present human experience as the former?' Here, perhaps, it is permissible to suggest that the distinction drawn by Dr. Gore and Dr. Chase is at least defensible *provided we can accept the substantial inerrancy of the New Testament*. Obviously enough the experiences implied by reference to the Descent and the Ascension could not have been shared by any of Christ's followers in their life-time, and therefore must be thought of as lying wholly outside human experience. With the mode of our Lord's birth and the nature of His risen body, the case is surely otherwise. It is assumed *ex hypothesi* that particular individuals—let us say the mother of Jesus and St. Thomas—were in a position to make certain definite statements on the basis of personal knowledge; it follows that for them, at any rate, the matters about which they might claim to speak lay within and not outside human experience. Accordingly statements alleged to have been made by them may be thought to be impatient of a merely symbolical interpretation. So much, perhaps, can be said in favour of the conservative position. Clearly, however, it is

precisely the trustworthiness of the evidence furnished by certain passages of the New Testament which is here in dispute. In such a matter the pronouncements of episcopal authority are beside the point. Where the conclusions which may be drawn from the evidence available are found to vary, as is admittedly the case with the points we are considering, it is the act of a tyrant to demand summarily that all shall think alike, and to prefer charges of dishonesty against those who refuse immediate, or more strictly perhaps ultimate, compliance.

The degree of latitude in the interpretation of ancient formulas which the Bishop of Ely claims for himself is well illustrated by his position with regard to the anathemas of the Athanasian Creed. As Canon Glazebrook points out, the claim that having entered a protest against the continued recitation of the 'warning clauses,' he may continue to recite them while disallowing emphatically their plain intention, is far more drastic in its implications than any demand made by the Modernist with respect to symbolical interpretation. It is, therefore, peculiarly unfortunate that in a book which purports to demolish an opponent's conclusions by the scholar's method of reasoned argument, Dr. Chase should have thought fit to devote a long introduction to establishing the precise connotation of recent episcopal pronouncements from the side of authority. Here again we make no attempt to decide between rival interpretations, but two comments inevitably suggest themselves. (1) Does not the fact that radically divergent conclusions can be thus readily drawn from the same utterances point to the need for plainer speaking, and at the same time greater care in the wording of official statements? The cautious policy of conciliation which delights to speak smooth things to all parties, and shrinks from the plain unvarnished expression of opinion, renders misunderstanding inevitable. Some might be tempted to ask whether the Bishops themselves had really made up their own minds as to the due limits of symbolical interpretation, or the precise significance of the term 'historical facts.' (2) If, as Dr. Chase asserts, no room is left for differences of interpretation with respect to the plain meaning of the pronouncements made at the Lambeth Conference and in the Upper House; if, that is, the episcopal mind has been irrevocably made up in accordance with the point of view which he has himself adopted, then—we say it in no flippant spirit—so much the worse for their Lordships and for the Church over which they have been called to rule.

The need for such a controversy among the followers of Christ, for whom the test of discipleship was found not in a facile readiness to cry Lord, Lord, but in the humble doing of the Father's will, is profoundly to be regretted. Yet if Canon Glazebrook's volume shall have done something to put such questions as are there discussed 'into their proper and unimportant place' by its trenchant exposure of the weakness of a narrow orthodoxy (itself unorthodox!) and its stirring appeal for liberty of opinion in matters which concern the letter and not the spirit of the Christian Faith, he will not, we are confident, regret the task which duty has demanded from him.

W. MAURICE PRYKE.

AN ESSAY IN CHRISTIAN APOLOGETIC.*

Mr. Proudfoot is one of those for whom 'the acknowledgement of God in Christ' supplies the key to the solution of all our problems. His book makes an appeal for the courageous acceptance of the central truth of

* *All Too Human*. An Essay in Christian Apologetic, by Samuel Proudfoot. London: A. Brown & Sons, 1919.

Christianity, 'He that hath seen me hath seen the Father.' But men do not know that in the Incarnation they have the answer to their questionings about God and human destiny, and they do not know, because the Church has failed to show them the real Christ. Christianity as it might be found in Christianity as it is its most implacable opponent.

The first chapter plunges us at once into the age-long problem of a loving God set over against a world of suffering. The author displays throughout a sturdy determination to face awkward facts and to give to a difficulty its full weight. Would that the like could be said of every apologist for Christianity! It is clearly recognised that a suffering God is the one adequate answer to a suffering world. Man's sympathy with the victims of Nature's unconscious cruelty is akin, not to the blind force which wrought the destruction over which he grieves, but to the loving tenderness of a Father-God, for whom the fall of a single sparrow is a notable event.

Mr. Proudfoot pleads forcibly for what someone has termed 'a social expression of Christianity adequate to its essence.' He is convinced that the 'social test' is all important, and he exposes unsparingly the reactionary attitude of Christians in face of new knowledge and proposals for long-needed reforms. In the Sacraments we have the expression of divine love and human brotherhood. The two-fold theme of the love of God and the essential greatness of man receives constant and forcible emphasis. From this double conviction there springs a robust faith in human immortality, an immortality which shall give scope for the exercise of loving service. The insistence upon the duty and privilege of active effort in the cause of God and man is characteristic of the book as a whole.

In speaking of Prayer the author is careful to stress the element of dedication. 'To pray is to say "Here am I, send me."' It is worse than idle to pray for God to bless when we are not at His disposal as the vehicle of blessing.' The passion for service leads to a pardonable impatience with the sectarian spirit. Mr. Proudfoot is a warm champion of the Bishop of Hereford, and has no illusions as to the flimsy character of the barriers which divide the followers of Jesus Christ. The book reveals to us a man who has read much, and thought not a little. It is the work of one for whose mind Christ is central, and Christianity the world's one hope.

'Never write poetry if you can help it' is sound advice. What is true of a poem is true also, *mutatis mutandis*, of a theological essay. The justification of this book is found in the fact that the author wrote because he couldn't help it. His work, he tells us, is 'the fruit of many years' meditation over the theoretical and practical difficulties which meet a Christian minister.' 'My heart was hot within me and at the last I spake with my tongue.' While the inner compulsion which moved him to put pen to paper in the service of perplexed minds is wholly laudable, we cannot but wish that Mr. Proudfoot had taken rather more trouble to eliminate ungrammatical sentences. He displays an unfortunate tendency to provide a plural noun with a singular verb, and *vice versa*. Surely it must be recognised that great seas do not surge in deserts, even when those deserts are spiritual, that thou's and you's ought not to jostle one another in the same sentence, and that while the Church may be either 'she' or 'it' according to individual preference, it is scarcely fair to leave the matter of gender an open question.

We mention these defects in no spirit of carping criticism, but in the hope that, should a second edition of the book be called for, the author will depute to some candid and well-tried friend the necessary task of careful and even drastic revision.

W. MAURICE PRYKE.

CHURCHMEN'S UNION NEWS

Important Notice.—ELECTIONS TO THE COUNCIL: Ten members must be elected at the time of the Annual Meeting to serve on the Council of the Churchmen's Union. Any two members of the Churchmen's Union may nominate one or more candidates for election to the Council. The candidates must be members of the Union, and may be either men or women. Nominations must reach the Hon. Secretary, 32 George Street, Hanover Square, not later than May 1st, 1920.

Claydon Branch.—We have received with pleasure a copy of the first number of the Claydon District Branch Magazine. This fact is a gratifying testimony to the energy and enterprise of the members of the Branch, and particularly of Miss Irene Hubbard, the Editor of the Magazine, and of the President of the Branch, the Rev. Charles Bass. The Magazine consists of 26 pages, and is typed or written. It contains a number of interesting and readable articles, viz., 'What does the Churchmen's Union stand for?' by C.B.; 'The Bible: its meaning to us to-day,' by the Rev. F. C. R. Hutton; 'The Essentials of Christianity,' by the Editor. The Editor desires to encourage the use of the Magazine for the asking of questions, mindful perhaps of the Baconian apophthegm that 'a wise question is half its own answer.' The Business Notes on the front page of the Magazine state: 'We begin full of spirit, but entirely without resources.' Last, but not least, inside the cover of the Magazine is a beautiful prayer:—

'O Father of all, Who by Thy perfect Son Jesus Christ our Master and Lord hast taught us that Thou art more ready to hear than we to ask, pour into our hearts and minds Thy Holy and Life-giving Spirit that we too may become Life-givers and mirrors of Thy Eternal Wisdom and Glory and Love.'

They who can use it faithfully will not find themselves 'entirely without resources.'

The late Dean of Ripon.—On March 25th a mural tablet to the Hon. and Very Rev. W. H. Fremantle was unveiled in Ripon Cathedral. The two texts inscribed on it commemorate most happily the Dean's activities and ideals:

'Always abounding in the work of the Lord.'

'Where the Spirit of the Lord is there is liberty.'

CORRESPONDENCE

THE RELIGION OF THE LABOURING CLASSES.

To the Editor of *The Modern Churchman*.

SIR,

In the article on Industrial Problems, by the Bishop of Carlisle, in the January number of *The Modern Churchman*, there is a quotation from 'a distinguished clergyman' to the effect that the large bulk of the labouring classes 'adore the Christ, yet they affirm that they have no use for the churches,' and the Bishop of Carlisle expounds this into 'honour and adore Christ as Lord.'

If this is true, all that is needed to 'catch' the large bulk of the labouring classes, is as the Bishop of Carlisle suggests, a clearer exposition of the great doctrines of Fatherhood and Brotherhood which follow upon that of the Christ the Lord in order that those who have already gripped the first principles may see how to put those principles into practice.

They know, we are told, who is the Head, and because they know the adore, but the Christian Church fails to show them how to fulfil the functions as members of the Body.

With all respect one feels quite unable to accept this view of the situation. Would that it were possible to accept it, for it is most necessary that we should be quite clear as to the situation we have to face, or we cannot be clear as to the way in which we are going to face it—and the bishop's view is perfectly clear and infinitely hopeful.

I wonder who is the 'distinguished clergyman.' The Bishop of London used to make the statement quoted more than a quarter of a century ago—but he has always had a weakness for hasty generalisations of an optimistic character.

What is the evidence on which this gigantic edifice of a Church-avoiding, Christ-adoring, labouring class is built? and in what circumstances was this evidence gathered?

I lived for seventeen years in the East End of London, I have been for the greater part of my life a habitual frequenter of public houses, I have served in the ranks of the British Army, and I never wear clerical clothes. The evidence I have gathered in the course of my varying experiences—that the statement that the large bulk of the labouring classes 'adore the Christ' is hopelessly at variance with the facts, and I am no more able to accept it as a true account of the situation we have to face than I could if it was made concerning the large bulk of any other class. And if it is not true, the remedies suggested by the Bishop of Carlisle, however good they may be as far as they go, are not the remedies which will reach the root of the trouble.

Unquestionably, if a man 'adores the Christ,' he must have got hold of the foundations of Christianity, and if the Church does not help him to build on that foundation the Church must be appealing to him in the wrong way. But if he has not got hold of the foundation, it does not much matter how the Church appeals to him to *build*, for he cannot do it. He may run up some jerry-built structure on the sandy foundation of his liking for a particular parson, his attraction to some political scheme which some particular church may associate with the doctrine of the Brotherhood of man, his love of music, or his affection for some church-going young lady—but it will all have to be pulled down again and rebuilt, if he is going to try to be the real thing. And it strikes me very forcibly that 'the large bulk of the labouring classes,' far from adoring Christ, trouble their heads about Him even less than they do about 'the churches,' which at any rate provide them with an ever present subject for hostile criticism.

They use His name pretty freely for swearing purposes, in a way that is very disagreeable till you realise that it is perfectly meaningless. They identify religion with the parsons and church-going on the one hand, and dislike or fear it accordingly; and with morality on the other; and they take very good care not to incur binding obligations in respect of it, while regarding those who do so as mostly hypocrites who 'do not live up to their profession' 'go to church for what they can get out of it,' or 'to better themselves in business,' and so on and so forth.

They usually believe in a God, a dim and distant Being who has very little to do with mundane affairs, except that He has apparently given them to understand that He does not want them to attend public worship; and these mundane affairs are regarded very widely from the fatalistic point of view that 'what will be, will be,' etc.

Christ, if considered at all, was a good man of the 'gentle Jesus' type, who lived a long time ago and taught that we ought to do many things which are quite beyond the powers of ordinary man, such as turning the

other cheek when smitten, or 'living up to it' if confirmed. Of late years, some of His teaching has been popularised by political propagandists who have won the applause of their hearers by tacking texts such as 'thou shalt love thy neighbour as thyself' on to the schemes they have devised for providing the said hearers with more money and less work. 'Do as you would be done by' is indeed a popular summary of His teaching, which for ages has brought consolation to the man who is as certain of his own probity as he is doubtful of that of his neighbour.

There are of course many men in the labouring class of noble ideals, deep religious convictions, convinced Christians, but on the whole I should say that complacent self-satisfaction is as characteristic of the large bulk of this class as it is of any other. It is vain to judge the multitude by the characters of exceptionally thoughtful men; and to generalise concerning the large bulk from particular instances noted at meetings and conferences in which the large bulk take no interest whatever, is most misleading. The great majority have their conventions sanctioned by fear of public opinion, and observe them as others do. As with others a man can 'carry on' all right so long as he is not found out. But that their idea of life springs from love of the Christ whom they adore, and only needs developing by the Church is a delusion which will only do harm.

What the Church has to tackle is the problem of the self-satisfied man—the very problem Christ attacked with such inspiring vigour. The man who says 'I am not religious, but I have never done anyone any harm,' 'I am as good a man as you who go to church,' 'I am no worse than anyone else,' 'I don't care what a man believes as long as he does right,' 'I make no professions, but I am always ready to help a mate when he is hard-up'—what volumes of discussion such question-buzzing phrases recall. Surely it is the same all through society. Men are governed by the man-and-woman-made conventions of their set. These are their law. They are justified by conforming to these conventional obligations—or rather by not being found out in the breaking of them. There may be—though somewhat hard to find—sections of society which adore the Christ and regard life as the resultant of their union with Him—which brings no self-satisfaction, but intense consciousness of the need for Him to enrich their poverty of spirit, a cause for mourning and meekness and being hungry and thirsty for righteousness, for a mercifulness in our dealings with others, a single-minded desire for the truth, and that others shall find peace likewise. The consequences will probably be opposition and even persecution from the others, who find *their* consolation in self-sufficiency and conformity to convention for fear's sake, and dislike having their self-sufficiency disturbed; and amongst these must be ranked the large bulk of the labouring class, just as much as the large bulk of any other class.

Deism and self-righteousness rather than adoration of the Christ are their characteristics—and preaching the Fatherhood of God and the Brotherhood of Man will not eradicate these. They want rather a dose of Bishop Butler and Whitfield! What men need is conversion—turning to Christ. They do *not*—the large bulk of the labouring or any other class 'adore the Christ,' and they will not do so till they turn from themselves to Him. When they have done this they can respond to the appeal to them as children of God and brothers one of another.

By all means urge on the work of reforming society in conformity with these two great Christian doctrines, but let us not be deluded into thinking that the large bulk of mankind only need this to heal the world's ills.

The message to 'Repent and believe the gospel' came before the de-

velopment of Christ's teaching on the lines of the Divine Fatherhood and Human Brotherhood, and that message, brought up to date, is needed sorely to-day.

An immense amount of popular teaching based on a comprehensive ignorance of Professor Darwin's works has helped to establish vast numbers of men in the belief that environment is everything and that it only needs to be changed in certain ways for all mankind to be happy ever after. (Only a few days since I heard an I.L.P. lecturer identify the realisation of the programme with the coming of the Kingdom of God;—he was a Nonconformist minister, but he gave no hint in the course of his remarks that the Kingdom of God is *within* us as well as *in the midst* of us.) This combined with the ineradicable conviction of most men that there must be some sort of a God somewhere has made deism, combined with self-righteousness, the most widespread 'persuasion of our time.'

This is the situation the Church has to face. It calls for a sustained attack on the foundations of popular religion and morality, followed by the presentation of Christianity, in terms which will make it intelligible to people who live in the twentieth century.

HUGH LEGGE,

Rector of Newbold de Verdun,
Leicester

THE OXFORD HONOUR SCHOOL OF THEOLOGY.

To the Editor of *The Modern Churchman*.

SIR,

In your February issue you published a somewhat lengthy criticism upon the Oxford Honour School of Theology, a criticism which was undoubtedly well-meant but I think misunderstood the whole situation, and I should like to be allowed to make a few remarks upon it.

In the first place I think your correspondent ought to realize that the Honour School of Theology is not intended to be a complete preparation for Holy Orders. It ought in all cases to be followed by certainly one or probably two, years' theological training of somewhat different character. At the present time the situation is a little complicated because there are so many people who have been through the war who are anxious in two years both to obtain a degree and also to qualify for Orders, but in normal times they will certainly be expected to read Theology as I have described after they have taken their degree.

Then, secondly, as to the *rationale* of the School: I would venture to suggest to your correspondent that it gives just the knowledge which, if attained, will prevent a future clergyman from being an amateur instead of a professional. It means a fairly thorough knowledge of the Old Testament and New Testament, and the formative period of Christianity. Without that no one is able to discuss any of the further or more modern problems that arise with adequate knowledge. The fundamental questions at issue are: What is Christianity? and, Is Christianity true? It is impossible to answer either of these without having studied in a scholarly and historical manner the records of the origins of Christianity. That is the reason why so much time has to be given to the thought, history and the archæology of the time. It is not only necessary to study the Bible, but to study it in relation to its surroundings, and that means the acquisition of as full information as time will allow of the state of life and thought in the world when Christianity came into being.

But further, the School has an educative point of view. It is no doubt very interesting to sit down and discuss in an airy way the origin of evil

or the social problem or other interesting and vital subjects in theology, but to do that, unless you have a trained mind, is very futile. Now the object of the Honour School of Theology, as of the Honour School of Litteræ Humaniores, is to concentrate the mind of the student on certain essential, and to a certain extent, limited periods. The Greats School educates a philosopher not by making him acquainted in a superficial way with the unending series of modern schools, but by making him study with some measure of profoundness philosophy in the period of its origins. It does the same with regard to history. To get up really a book like the *History of Thucydides* is within the compass of a man of ability, a classic in every sense of the word, an original document, and the work of an observer of great insight, will train him for either practical affairs or historical research. We do just the same thing in Theology. We make a man concentrate his effort on the really big things, the Old Testament and the New Testament, and the knowledge requisite for their understanding. He can learn to master certain books, to penetrate to the innermost resources of thought as they express it, and thus be prepared to grapple either practical or theoretical problems in the future. When a man has had a training like that, then you may safely allow him to range over a wide period of history, and pick out with a sure instinct the essential things in a great variety of writers, and to correlate his knowledge with the questions of the day. All this can come in the special training for Orders and his post-graduate study.

The situation is much the same as the study of Anatomy and Physiology for the medical student, or the study of the calculus for the engineer. Some people would like to be taken to the hospital at once and taught how, without scientific knowledge, to deal with a patient; others again would like to be taught how to drive and mend a motor car without scientific training. In that way you will make mechanics, medical and engineering. And if we were to begin by training our theological students with the interesting questions of to-day which he discusses in his college society, we should simply be producing a theological mechanic.

ARTHUR C. HEADLAM.

Christ Church, Oxford.

March 16th, 1920.

SCIENCE AND SPIRITUALISM.

To the Editor of *The Modern Churchman*.

SIR,

In the article on 'Spiritualism and Science,' in the March issue of *The Modern Churchman*, it is asserted that 'no exhaustive experiments [in spiritualistic phenomena] have been made by experts in pathological psychology.' The writer is evidently unaware of the prolonged experiments carried on by professional men, and men of science, in Italy. Dr. Enrico Morselli, a distinguished alienist and neuro-pathologist of Turin University, has testified to the reality of the phenomena which he has investigated. He is not a spiritualist, but whilst rejecting that interpretation he claims that he has had 'certain proof [of] the phenomena of the so-called physical medium, that is, the movement of objects without contact, levitations, luminous appearances, apposts, materialisations, phantasms organised like the living, etc. He speaks of scepticism on these matters as 'unreasonable,' and confesses that he had himself contributed 'to this obstinate scepticism up to the day on which I was enabled to break the chains in which my absolutest, pro-conceptions had bound my judgment (see, *Annals of Psychical Science*, Vol. V., pp. 322, 324).

Professor Cesare Lombroso, famous as a psychologist and criminologist of the same University, and who acted as inspector of asylums for the insane in Italy, carried on his investigations in spiritualism for twenty years. He began, as most scientific men have begun, in a sceptical attitude and for some time after he had become convinced as to the genuineness of the phenomena, he tried to explain them by hypotheses which excluded the spiritistic interpretation, but I have an article written by him toward the close of his prolonged researches, in which he abandons these theories and intimates that the spirit hypothesis has prevailed with him. He speaks of having come into intimate experimental contact with these phenomena—'I will even say,' he writes, 'with the organism called spirit—.'

Probably there are other psychologists whose testimony might be cited but these two names will suffice to show that the statement from the article on 'Spiritualism and Science,' which I have quoted above, is in correct. Personally, I do not agree in thinking that the only testimony of value in this connection is that of neuro-pathologists. The opinions of scientific men of various classes and of men of the legal profession are particularly valuable, because their work necessitates their minds being trained to close observation, to form critical judgments and to draw conclusions from facts of observation, some times of a very subtle kind. Therefore I attach much weight to the opinions of doctors at law and of medicine to that of physiologists, physicians, &c., and among these there are a host of men who have satisfied themselves as to the genuineness of the phenomena. As to the interpretation to be applied to them, they differ. The fact that for some these experiences afford 'adequate proof' of communication from the departed, whilst for others they do not, shows that the statement in the article referred to, that 'there is at present no adequate proof' of communication is not justified. Proof that is adequate to convince one person may not be adequate for another; the personal equation is a determining factor.

The incident quoted by Miss Dougall at the close of her article is a useful warning against superficiality. To accept vital beliefs on insufficient grounds is perilous even if the fact accepted be the very truth. A woman once said to me, 'If God could make the world in six days He could do anything'; she fastened her faith on this belief. It was a perilous situation indeed!

Happily when I began my inquiries into this subject a quarter of a century ago, I realised that I must not risk the shock of discovering that I had laid my foundations badly, that I must sift facts and weigh evidence and suspend judgment until I was satisfied that I had some solid basis on which to rest it.

My apology for so long a letter is this. It is true, as Miss Dougall says, that there is 'present excitement,' and contingent risk of 'spiritual bankruptcy'—many are indeed spiritually bankrupt already without having entered upon this subject at all; therefore there is a very serious obligation upon the Christian Church to 'prove all things and hold fast that which is good.' But the proving is often lacking; the Church ought to be able to counsel and guide, as well as warn; but no guidance will be of the slightest use in this matter unless it is based on accurate knowledge, not merely the hasty reading of a few books, but really careful study of the works of those who have given years to the formation of their judgments, years of practical experience. More particularly do those claim our attention who have begun their studies, not indeed without bias, but with an *adverse* bias; and have testified to facts which they were disinclined to admit; these are stronger witnesses than the absolutely neutral mind, which perhaps cannot really be found anywhere.

H. A. DALLAS.

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